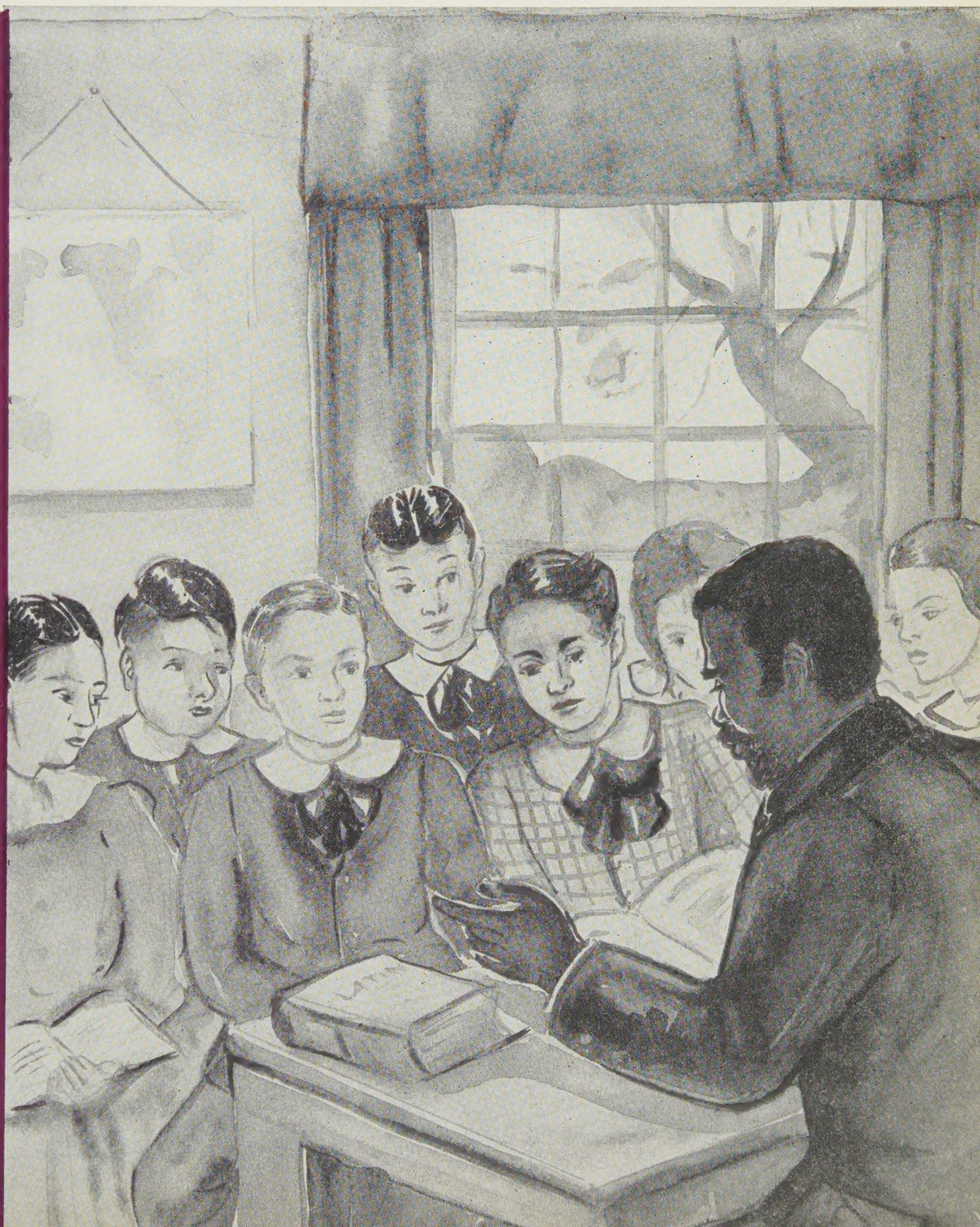


THE NEGRO HISTORY BULLETIN

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BOOK OF THE MONTH

JOHN CHAVIS

LIKE so many of the pioneer Negro leaders in the education and development of the Negro race the facts of the early life of John Chavis are often disputed. He himself once said in a letter that he was "a free born American and a revolutionary soldier." It seems fairly certain, however, that he was born in Oxford, Granville County, North Carolina, in 1763. He was a full-blooded Negro of a dark brown color.

It is true that he attended school at Washington Academy, now Washington and Lee University. Because of his ability which favorably impressed others he was sent to Princeton where, under Dr. Witherspoon, he was educated as a Latin and Greek scholar, spending some time in studying religion.

The people of his community were Scotch-Irish Presbyterians who were liberal and received Negroes as human beings. As early as October 1799 in Lexington, Virginia, they said, "John Chavis, a black man, personally known to most members of the Presbytery and of unquestionably good fame, and a communicant in the Presbyterian church, was introduced and conversed with relative to his practical acquaintance with the living religion and his call to preach the everlasting Gospel. The Presbytery considering that they, like their Heavenly Father, should be no respecter of persons, being satisfied with his narrative, agreed, notwithstanding his colour, to take him under their care, for further trials in the usual form."

He was given the opportunity to prove his ability and worthiness to be a Presbyterian minister and on November 19, 1800, having fulfilled the requirements with satisfaction, he was licensed.

He became a preacher of "unusual distinction, executing his mission with great diligence, fidelity, and prudence. His English was remarkably pure; his manner impressive, his explanations clear and concise and his views orthodox," as attested by Attorney Wortham. He served in Lexington, under the Hanover Presbytery of Southern Virginia. In 1805 Chavis returned to North Carolina where he joined the Orange Presbytery and for twenty years or more preached in Granville, Orange and Wake counties.

His services as preacher ended when it became unlawful for any free Negro, slave or free person of color, to preach or teach in any prayer meeting or other organization for worship where slaves of different families were brought together. The law was passed as a result of the Nat Turner Insurrection in 1831. Earlier there had been other insurrections in North Carolina at Tarboro and Hillsboro.

Meanwhile Chavis began his work as a teacher. He solicited pupils both white and colored. He charged white pupils \$2.50 and colored students \$1.75 per quarter.

Joseph Gales, editor of the *Raleigh Register* in 1830 witnessed one of his student examinations of which he said, "Of the free children of color attached to the school he had seldom received more

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THOMAS DAY'S ACHIEVEMENT IN INDUSTRIAL ART

NO less distinguished than John Chavis was another useful Negro in another field. This was Thomas Day, the cabinet maker, of Milton in Caswell County, North Carolina. Of his beginnings several stories are told. Some say that he was born in the West Indies. Others say that he was a native American. Caroline Pell Hunter in the *Raleigh News and Observer*, June 10, 1929, makes some interesting observations on Day's career. She says:

"It is not unusual in this day to find a man of the Negro race who has received recognition for outstanding success in business or the professions, but a hundred years ago it was almost unbelievable that a Southern Negro could achieve success worthy of applause. The man who did make good deserved far greater praise than one who does so under the educational and civic advantages of the present time.

"It was a hundred years ago, in the little town of Milton, N. C.—which is tucked away among the blue hills of Caswell County, overlooking the river Dan meandering in the fertile valley below, near the Virginia line—that Tom Day, a free Negro, designed his own patterns and taught his own slaves and a number of white boys who were apprenticed to him, the art of cabinet making.

"Though he was born in the slave age and in the slave country, yet he carved out a place for himself in the world and won the esteem and admiration of the white citizens of his community.

"It was between 1785 and 1795 that Tom Day was born on

his parents' farm two miles from Milton. His mother had been given her freedom—hence her son was issue free.

"When a small boy he had a passion for making baskets and boxes, and one day his mother found him carving a flower from walnut which he tacked on the back of a chair. At 10 years of age he would often go into town with his mother to sell the farm produce at the homes of 'the quality.'

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THOMAS DAY AT WORK IN HIS SHOP

THE NEGRO IN THE UPPER SOUTH

The Upper South

Although we shall treat mainly North Carolina and Tennessee in this article we do not mean to leave the impression that this area comprises all of what is generally known as the Upper South. All the Border States are often included in the term used to designate the Upper South. Ordinarily we speak of the Upper South as all of the South except the strictly cotton area; and here there is much overlapping, for parts of Virginia and much of North Carolina produce cotton. Western Tennessee is a flourishing cotton section. On the other hand there are parts of Alabama and Georgia which resemble the western section of North Carolina and the eastern part of Tennessee more than they do the so-called Lower South.

In most of this area called the Carolinas and in Tennessee, however, conditions obtaining among the whites made the status of the Negroes there different from what it was farther south. Negroes did not rapidly reach the highlands and the mountains where the Scotch-Irish and German elements settled but to the lowlands of the Carolinas were attracted so many Negroes to cultivate rice and indigo that Negroes there once outnumbered the whites. In North Carolina which became a royal colony in 1729 no such large number of Negroes was found. North Carolina tended to become more like Virginia along the border between the two. As North Carolina developed there went from the settlements in the East John Sevier, Colonel Richard Henderson, James Robertson and John Donelson who made settlements and experimented at statebuilding. A territorial government was set up in 1790, and was followed by the admission of Tennessee into the Union in 1796.

Eastern Tennessee and Western North Carolina tended to follow the same fortunes. They had much the same racial stock and the same nat-

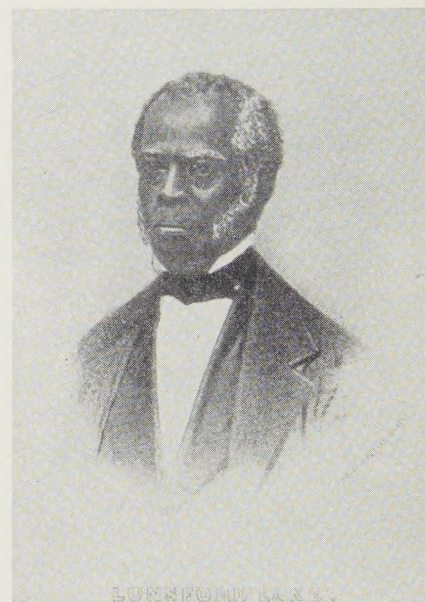
ural endowment, but Western Tennessee having as its outlet Memphis, at one time thought to be a part of Mississippi, developed attitudes very much like the states devoted exclusively to cotton. Parts of North Carolina devoted like Virginia to the production of peanuts and tobacco were inclined to be like the neighboring state. Near the border of South Carolina, however, the Old North State, also a producer of much cotton in that area, inclined toward its mother colony. Yet neither Virginia nor South Carolina took early North Carolina seriously. They regarded it as a highway between two centers of more advanced culture to the North and to the South.

The improvement of the lot of the Negroes in North Carolina and Tennessee was due to liberal elements in the population. The Quakers who in considerable numbers settled in various parts of North Carolina and certain adjacent parts of Virginia advocated the improvement and finally the emancipation of the slaves, and others were moved accordingly. By 1840 when the advocacy of abolition in the South was proscribed many of those Quakers moved to the Northwest Territory, freed their slaves and settled mainly in the southern counties of Ohio, Indiana, and Illinois. Some few reached Michigan. Daniel R. Goodloe, the most noted of the anti-slavery leaders in North Carolina, moved to Washington, D. C., where he edited *The National Era* in which *Uncle Tom's Cabin* appeared serially.

Lunsford Lane, an enterprising tobacco merchant who bought his freedom and moved North to lecture against slavery, was imprisoned on his return to Raleigh for business, and he all but lost his freedom. Yet John Chavis who was silenced as a Presbyterian minister in that state by the law proscribing Negro preachers after insurrections at Tarboro and Hillsboro and Nat Turner's rising in Virginia, remained there to conduct a school

for the children of the most aristocratic whites. His pupils included United States Senator W. P. Mangum, Governor Charles Manly, Archibald and John Henderson, sons of Chief Justice Henderson, and Dr. James L. Wortham of Oxford. Thomas Day, a Negro cabinet-maker at Milton, served this small class of white citizens as the manufacturer of the highly prized Day Furniture made from imported hard woods from South America.

More fortunate too were the Negroes who gradually were brought among the Scotch-Irish in the mountains of both North Carolina



LUNSFORD LANE

and Tennessee. These mountaineers had no special love for the Negro, but the Scotch-Irish belief in freedom and opportunity for all set them against the rich cotton planters who sought to advance the interests of slaveholders at the expense of the small farmers of the hills and mountains. While the slaveholders believed that the right to vote and hold office should belong only to their class the Scotch-Irish mountaineers believed in suffrage for all except criminals and paupers. In both North Carolina and Tennessee Negroes were

permitted to vote until 1834 when this right was taken away by new constitutions adopted that year. One argument given in Tennessee for prohibiting Negroes from voting was that a successful candidate for Congress that year owed his election to the fact that too many free Negroes working at his iron furnace had voted for him. These additional restrictions stimulated the exodus of the Negroes from both North Carolina and Virginia to the Northwest Territory which reached large proportions between 1815 and 1835.

About this time the hardships of the slaves in the South were at their worst, and the free Negroes correspondingly suffered. Their schools were closed and they were deprived of helpful contacts. Their churches were turned over to white pastors. This crippled the promising work done at Fayetteville by the Methodist preacher, Henry Evans, who stirred up both races there and made possible a flourishing church by the year 1810. Free Negroes could go to the free states provided they had adequate funds for maintaining themselves long enough to get a foothold on new soil. Northern states became alarmed at the large number of free Negro migrants who might become paupers and passed laws and organized mobs to drive them away. The South finally found out that in keeping the Negroes illiterate that they could not compete in agriculture with sections employing free labor and could not establish industry in the South with ignorant employees. This question was often discussed at the various southern agricultural conventions which to some extent were forerunners of the Confederacy. In 1855 citizens of North Carolina petitioned the legislature to change the laws so that slaves might be taught to read. The proposal received some attention but did not advance as far as a similar measure in the Georgia Legislature where it failed of sanction only by two votes in the State Senate.

On the whole, the people of Tennessee were strong Unionists. An-

drew Jackson, the staunch Unionist, dominated the state during his day, and the Whig sentiment was so strong in Tennessee that James K. Polk on the Democratic ticket in 1844 lost the electoral vote of his own state. In 1860 the vote of the state was given to Bell and Everett who opposed secession. Early in the mountains of Tennessee developed ardent emancipationists led by John Rankin and Elihu Embree. In that area was established Maryville College with an attitude very much like that of Berea College in Kentucky. Maryville College became anti-slavery by 1841 and once admitted Negroes as students.

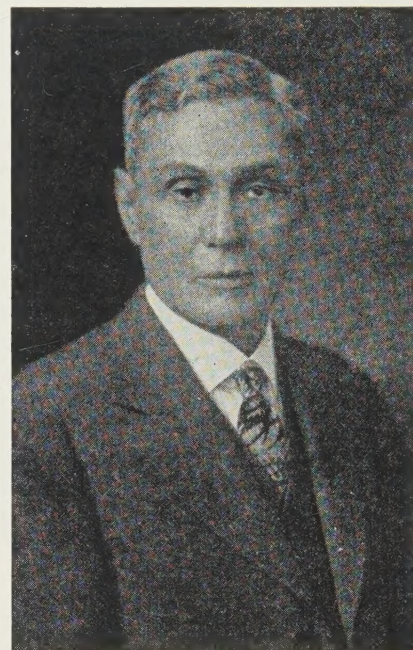
Virginia divided, yielded the new Union State of West Virginia which withdrew from the Old Dominion, dominated by secessionists. North Carolina went with the Confederacy but under Governor Vance was not a loyal commonwealth to the Lost Cause. It is said that Tennessee had one foot in and the other foot out of the Union. That state like Virginia was a battle ground for more than four hundred clashes of arms, and Unionists finally got practically complete control.

AFTER EMANCIPATION

The Civil War passed, the Negroes were freed and by 1867 could vote, but they did not figure so conspicuously in Tennessee as in other states of the Upper South like North Carolina and Virginia. By a ruse the Conservative Republicans and Democrats united in electing Senter as Governor and those who practically eliminated the Negro from politics. Later, in 1872 and 1880, Negroes with the successful Republicans came into power as a minority of no little influence. The Negroes of Tennessee never elected one of their race to Congress, but they served in some local offices. Sampson W. Keeble (1871-73) and Thomas Sykes (1877-79) represented Davidson County in the Legislature; Sykes again the same county (1877-79); S. A. McElwee (1879-81, 1883-85, and 1885-87) Haywood; T. Frank Cassells (1881-

83) Shelby; J. F. Norris (1881-83) Shelby; J. W. Boyd (1883-85) Weakley; D. F. Rivers (1883-85, 1885-87) Fayette; G. E. Evans (1885-87) Shelby; W. A. Fields (1885-87) Shelby; W. C. Hodge (1885-87) Shelby; Goodman (1889-91) Fayette; and J. M. H. Graham (1895-97) Montgomery.

David Foote Rivers, although elected to serve a second term, was not seated. He abandoned politics. He taught a while at Roger Williams, and pastored Baptist churches in Clarksburg, Tennessee, in Kansas City, Kansas, and in Washington, D. C. He died July 5,

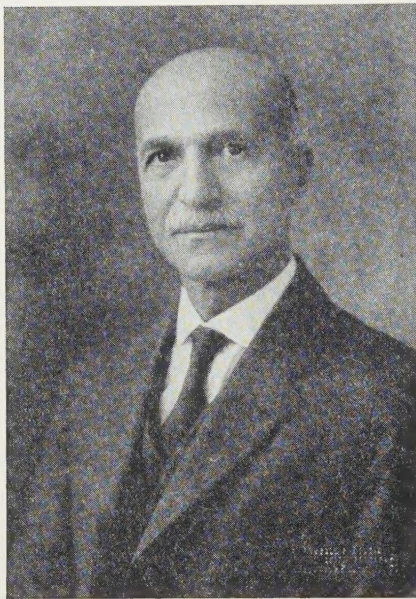


D. F. RIVERS

1941, while serving as the pastor of the Berean Baptist Church in the Capital of the Nation.

The larger number of Negroes in North Carolina than in Tennessee made the race a greater factor in state politics. Thirteen Negroes sat in the Constitutional Convention of 1868 and five in that of 1875. As many as a score of Negroes served in the Senate of North Carolina and numbers of them served in the lower house of the Legislature. To the Congress of the United States North Carolina sent John A. Hyman to serve one term, James E. O'Hara two terms, H. P. Cheatham two terms, and George H. White two terms.

In subsequent political upheavals the rise of the Populist Party played a conspicuous part in keeping alive the Negro in politics, but in 1875 the former ruling class regained control of the State and gradually eliminated the Negro from politics as he was in other former slave states after the Federal Government withdrew the troops from the South in 1876. As late as 1893, however, the Negroes of North Carolina elected to Congress George H. White, who was the last Negro to serve in that body



S. G. ATKINS

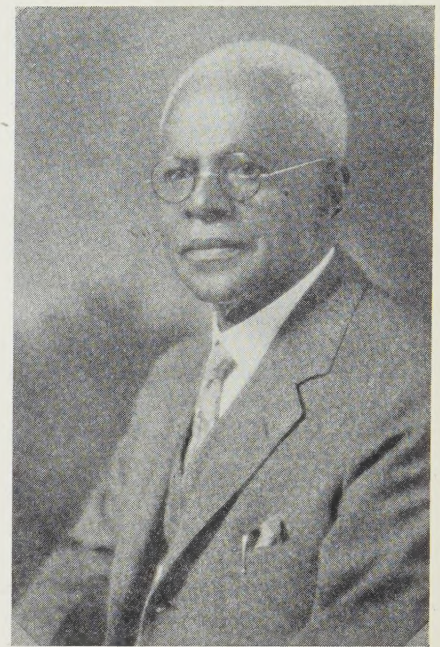
until the coming of Oscar De Priest to Congress in 1928.

Following the Civil War came the efforts of the Negroes to provide for their own social needs. The church along with schools became a matter of much concern. In North Carolina the Baptists had such organizers as Nicholas Franklin Roberts, John O. Crosby, J. J. Worlds, Calvin S. Brown, E. H. Lipscombe, and later George W. Lee who served long the Vermont Avenue Baptist Church in Washington, D. C. The African Methodist Episcopal Zionists with a more aggressive leadership strongly entrenched themselves in North Carolina through the services of Bishop Harris, J. C. Price, Bishop J. W. Wood, and the scores of promising churchmen who built upon the

foundation laid by Henry Evans in that state before the Civil War.

The outstanding Baptists in Tennessee were the pioneer Edmund Kelly, Allen Nicholson, G. D. Golden, Nelson G. Merry, and Lewis Gales. The Methodists had an aggressive leadership in Tennessee that brought them a considerable following under John Braden and D. W. Hayes. The African Methodists, however, were just as active and successful under the leadership of Daniel A. Payne, Bishop James S. Shorter, Bishop George H. Shaffer, John W. Early, Napoleon Merry, Bishop Evans Tyree, Jacob Shields, Gilbert Williams, and Nelson McGavock. Active, too, were the Zionites led by Bishop J. J. Clinton, Bishop J. W. Loguen, Alfred E. Anderson, A. B. Kline, H. DeBose, Henry Rawley, J. A. Tyler, John Dogan, T. A. Hopkins, S. D. Talbot, and S. T. Jones. The Colored Methodists were led efficiently in the state by Bishop Isaac Lane, who was well known as a minister before the Civil War and lived to be 103 years old. The American Missionary Association and the Presbyterian Church sent white and Negro workers to labor in Tennessee as they did in North Carolina, but the results which they obtained were mainly educational. The Negroes in large numbers went into their own churches which were independently controlled.

It seems that all the leading Negro denominations concentrated on Tennessee as a desirable place and secured a foothold there. In one respect all set up headquarters in that state by establishing publishing houses there. The African Methodists have there the Sunday School Publishing Board, directed so recently by Ira T. Bryant. The Colored Methodists who were established as a national church in Jackson in 1870 have their publishing house in that city. When the Negro Baptists decided to strike out independently for themselves in 1886 they established their publishing house in Nashville, and the division which came in 1915 resulted in another in that city.



E. E. SMITH

Along with religious work in these states went successful educational efforts. The Baptists set up Shaw University at Raleigh in 1865. The Presbyterians established Biddle University (Johnson C. Smith) at Charlotte in 1867. Much later came Livingstone College founded for the Zionites in 1896 by their matchless orator, J. C. Price. The Negroes of North Carolina long clamored for a university like that for the whites, and a peripatetic normal school was maintained for some years. More successful schools of this type developed from others started privately and were taken over by the state—that at Elizabeth City in 1891 by P. W. Moore, another at Winston-Salem by S. G. Atkins in 1895, still another at Fayetteville in 1877 by Robert Harris, assisted by Charles W. Chesnut and developed by E. E. Smith; much later, the one at Durham by James E. Shepard in 1909. The State established at Greensboro in 1891 the Agricultural and Technical College. Other schools of various denominations include the Scotia Seminary established by the Presbyterians in 1866, the Mary Potter Memorial School in 1890 by the same denomination; Bennett College by the Methodists in 1873, Waters Normal School by the Bap-

(Continued on page 111)

LEADERS IN NORTH CAROLINA

George Moses Horton

George Moses Horton had neither the sure taste nor the careful training of Phillis Wheatley, but with his imagination and his more varied effort in versification, he sometimes gave the suggestion of more power. Horton was a slave poet of great promise until he took to drink and lost sincerity in his serious work and took up more fickle subjects. He was "of medium height, dark but not black," of courteous manner, and of good character. He was born in 1797 in Northampton County, North Carolina, and was the slave of William Horton. When his master died George was then passed to James Horton, son of William. At the death of James in 1832 he fell to Hall Horton, a son. His new owner who was a hard taskmaster realized that as a field hand George was of little use. He permitted him to go to Chapel Hill and hire himself out. He had hoped through poetry to obtain enough money to purchase his freedom and go to Liberia, but he was convinced very early that his plan had failed. He became janitor at Chapel Hill and held the position for thirty years. From the contacts there he put his alert mind to work and became a poet of respect.

As early as 1829 he published his booklet *The Hope of Liberty*, all of which was written down by others since he could not write and was only learning to read. He studied the alphabet from scraps of paper, secured the possession of a spelling book and learned to read largely by studying the hymns that he committed to memory.

He wrote poems to fit the occasions for various students, charging twenty-five cents for a poem of moderate warmth and fifty cents for one of exceptional fervor.

He married a slave belonging to Franklin Snipes, and in the course

of time became the father of two children, a son and a daughter. His poetic ability came to the attention of Mrs. Horace Greeley and she spoke to the famous editor concerning him with the result that some lines "The Poet's Petition" appeared in the New York *Tribune*.

In 1865, during the Civil War, Horton went to Philadelphia with a United States Cavalry Officer of the 9th Michigan Cavalry Volunteers to whose lines he had escaped.

His most outstanding contributions are to be found in his first collection, *The Hope of Liberty*. In 1837 this same volume was reprinted under the title, *Poems by a Slave*, bound with the 1838 edition of the poems of Phillis Wheatley. Occasionally his poems appear in anthologies. *Naked Genius*, another of his collections, carries poems of sincerity such as "George Moses Horton—Myself," "The Woodman and the Money Hunter," "The Creditor to His Proud Debtor," "Jefferson in a Tight Place." Horton died in Philadelphia about 1883.

FLORENCE BEATTY-BROWN

John S. Leary

When North Carolina honors her distinguished sons, she should pay special tribute to John S. Leary, a leader of unusual ability, integrity and versatility.

John S. Leary was born in Fayetteville, Cumberland County, North Carolina, August 17, 1845. He came from progressive, intelligent people, who had already distinguished themselves in many services to our country. His father, Mathew Leary, was a prominent business man. His mother was born in France and was brought to this country with her parents in 1810. His grandfather, Aaron Revels, was a free man and a soldier in the Revolutionary War. Hiram Revels, the first Negro to serve in the

United States Senate, was kin to John Leary on his mother's side. John's brother, Lewis Sheridan Leary, stood with John Brown at Harper's Ferry in 1859 and was killed in action there.

John S. Leary received a good elementary education in Fayetteville before the Civil War, although the law in most southern states forbade the teaching of Negroes. Some southern communities, however, did as they wished and allowed Negroes to secure an education. This early education proved quite helpful to John S. Leary, for it aided him in his first business as a saddler and a harness maker. Thus, when emancipation came, he was immediately picked out as a man qualified to lead his people in that crisis. He was elected to the Legislature of North Carolina in 1868.

In 1871, John S. Leary attended the Howard University Law School. After completing the course there, he returned to his home, passed the bar and practiced. Thereafter he held numerous political positions in Fayetteville, and in the state. Among these positions were alderman of Fayetteville in 1876; school committeeman for both white and colored schools 1878-1882; delegate to every Republican State Convention from 1867 until reconstruction was undone; State delegate to the National Republican Conventions of 1880 and 1884; and deputy collector of the 4th District of North Carolina, 1881-1885.

In all of his political, fraternal and religious activities, John S. Leary stood for honesty and progress. He encouraged industry and business among his people, kept up his law practice and maintained a farm during his strenuous career.

John S. Leary married twice. His first wife was Alice B. Thomas, of Raleigh, who died October 13, 1880. The children of this marriage died early. Next, he married Nan-

nie E. Latham of Charlotte in July, 1886. Several children came of this union, some of whom still live and are active in public affairs.

EUNICE S. LEWIS

J. W. Hood

J. W. Hood was an outstanding bishop of the African Methodist Episcopal Church. He was born in Kennett Township, Chester County, Pennsylvania, May 30, 1831. His father was a preacher. His family was one of the thirteen to establish the independent Negro Methodist Zion Church in Wilmington, Delaware. He was converted when a child. At the age of twenty-one he felt that he was called to the ministry. In 1856 he was permitted to preach. In 1857 he joined the Quarterly Conference of the African Methodist Episcopal Zion Church in New Haven, and took charge of a church in that area. Next year he joined the New England Annual Conference and went as a missionary to Nova Scotia but could not continue there for lack of funds to support that work. He was ordained deacon in Boston in 1860. He then went to serve at Halifax. In 1862 he was ordained elder. He kept up his work in Nova Scotia and finally accomplished some good at a great sacrifice to himself and his family. He founded a church there at Englewood, not far from Bridgeton and he preached at private houses and at white churches.

Hood returned to the United States in 1863 to pastor a church at Bridgeport, Connecticut. There he toiled only six months before he was sent as a missionary to the freedmen in North Carolina. In that state he accomplished much good as a pastor and impressed himself upon the public in general. He had charge of churches at New Berne, Fayetteville, and Charlotte. He founded in North Carolina and Virginia more than six hundred churches and he erected under his supervision about five hundred church buildings. Be-

cause of his unusual success in this last area he was chosen as a bishop of his church in 1872. He represented his church in various capacities thereafter. He was a delegate to the Ecumenical Conference in London in 1881 and to that in Washington in 1891. To him came the honor of being the first Negro to preside over that body, and he performed his duties creditably.

Bishop Hood, however, was more than a minister. He was one of the outstanding statesmen of the Reconstruction period. He fearlessly contended for the full recognition of the Negro from the time that the Civil War ended before it was known that the seceding states would be radically reconstructed. This position he took in the first convention held by the colored people in Raleigh in October, 1865, the first of the sort held in that state. For these utterances he was frequently threatened, but he continued to advance in his contention for all that belongs to American citizens. Because of his fearlessness and aggressive spirit he was chosen as a delegate to the state constitutional convention of 1867. There he made a favorable impression with his speeches on the issues of that day. He boldly advocated a homestead law and provision for a public school system. When the constitution had been ratified and the new government set in operation, Hood received an appointment as agent of the State Board of Education and assistant superintendent of public instruction. He served in this position three years while doing at the same time the work required by the church. He served also without pay as an assistant superintendent under General O. O. Howard, the head of the Freedmen's Bureau. In this educational work he was instrumental in bringing 49,000 colored children into school. He had established also a department for the colored deaf, blind, and dumb. He tried to establish a state university for Negroes, but the reconstruction was undone before he succeeded.

Although fighting within the ranks of politicians and attending

as a delegate to state and national conventions, Hood never sought secular office. He served for a short while as a magistrate and deputy collector under the provisional government, but for such positions he preferred to present others. He did not consider as secular his work as an educator. He was temporary chairman of the Republican State Convention that endorsed Grant in 1872.

In all these efforts Bishop Hood stuck to his high ideals. He was always sympathetic and considerate of the lowly. He sacrificed much of his earnings to help the unfortunate. He lectured widely as an advocate of temperance. He could always be depended upon to combat error and to oppose the wrong.

Bishop Hood married three times. In his twenty-second year he married Hannah L. Ralph of Lancaster, Pennsylvania. She died in 1855. In his twenty-seventh year he married Sophia J. Nugent of Washington, D. C. She bore him four children. In his last marriage he united in 1877 with Mrs. K. P. McKoy of Wilmington, North Carolina, and she bore him three children. He died in 1895.

Henry Plummer Cheatham

Henry Plummer Cheatham was born in Granville County, North Carolina December 27, 1857. He received his first education from the public and private schools of the early seventies. Next he went to Shaw University, where he was awarded the degree of Bachelor of Arts with honors in 1882. The following year he obtained the degree of Master of Arts from the same institution. He studied law as an apprentice under Attorney Hancock. It was at Shaw that the foundation was built for the service that he rendered his state and nation. Today, a room is set aside in the Library at Shaw in which is deposited a collection of his letters, papers and memoirs.

Cheatham's first public service



H. P. CHEATHAM

was Register of Deeds of Vance County. He filled the position with efficiency, and won the respect and confidence of both white and Negro citizens. He served as principal of the State Normal School at Plymouth until 1895 when it was consolidated with the Elizabeth City State Teachers College.

He was elected as a Republican to the lower house of the United States Congress and took office on March 4, 1889. He served with a brilliant record and consequently his party reelected him. It is alleged that division in the ranks of his own Negro constituents lost him the third term as a representative in Congress.

President J. W. Seabrook, of State Teachers College, Fayetteville, North Carolina, tells the following which is based on facts:

"A good story is related about the political acumen of Mr. Cheatham. The great F. M. Simmons, later Senator, and leader of the Red Shirt campaign, had been in the lower house of Congress, and had succeeded in getting a road built from New Berne to Jamestown, a Negro settlement on the outskirts of New Berne. He boasted of this in an attempt to secure the Negro vote. Mr. Cheatham said in a speech at New Berne, 'Mr. Simmons is a very smart man. He was so smart until he got you this fine road when every one else failed to get it for you. But the trouble with Mr. Simmons is that he is *too smart*. A man as smart as he is, if you send him back to Congress is apt to turn around and persuade Congress to put us all back in slavery.'"

This shrewd political appeal swayed the mind of the New Berne

Negroes, and Cheatham defeated Simmons. The next time, however, Simmons defeated Cheatham, by chicanery.

President McKinley appointed Cheatham to the office of Recorder of Deeds for the District of Columbia, a position which signified leadership in the councils of the Negro race. He performed the duties of this office creditably.

Cheatham was generous to a fault. He was a lover of humanity and especially of little children. He did not care for pomp. He held in unusual favor the less fortunate and people from rural areas.

An example of his magnanimity can be found in his having started the Colored Orphanage at Oxford, North Carolina, where he was Superintendent until the time of his death on November 29, 1935. To this work he dedicated his life. He gave not only time and energy but about fifty per cent of his salary during the days of the depression. This fact is little known because he was a man of few words when referring to himself. He was instrumental in getting the Duke Foundation to appropriate considerable sums to the Orphanage.

Cheatham married twice. By his first wife there were three children, one girl and two boys. One of these sons is a lawyer in Philadelphia at the present. By the second wife

he had three children, two girls and one boy.

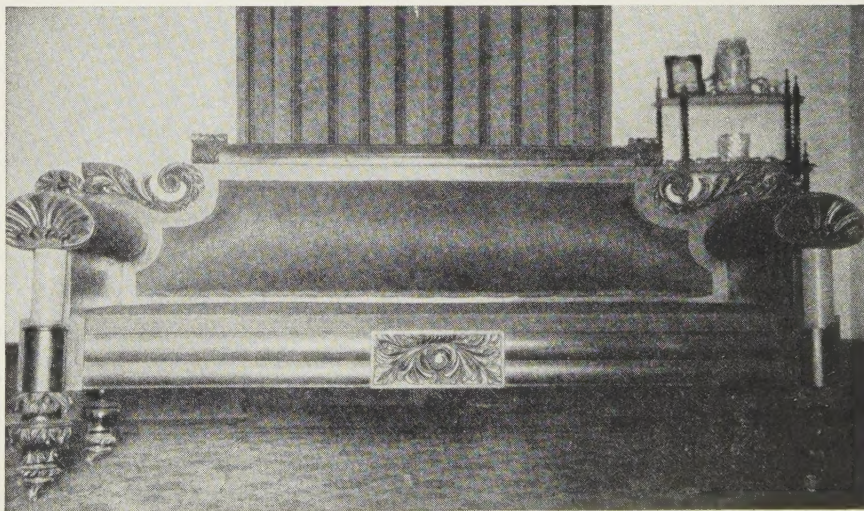
Some of Cheatham's contemporaries were Dr. J. E. Shepard, Mr. W. G. Pearson, Dr. J. A. Cotton, now of Knoxville College, and Mr. C. M. Eppes of Greenville, North Carolina.

Henry P. Cheatham left to his successors a fine tradition of public and unstinted personal service to his community, to his state, and to his nation.

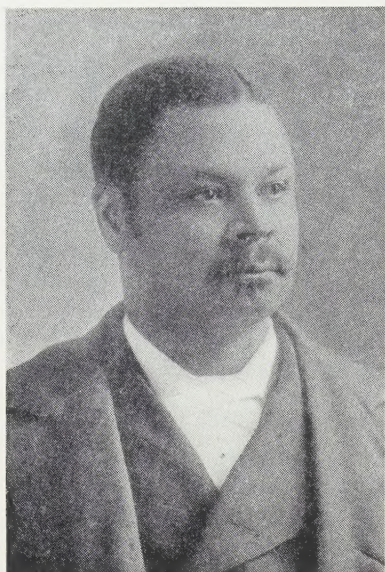
FLORENCE BEATTY-BROWN

George H. White

George H. White was distinguished as a member of the United States House of Representatives. He was born in Rosindale, North Carolina, December 18, 1852. He studied first in the local schools of his community and then attended Howard University where he completed an elective course in 1877. He then entered upon teaching. He served in the Presbyterian Parochial School and in the Normal School of North Carolina. He was studying law in the meantime. In 1879 he was admitted to practice before all the courts of North Carolina. In this profession he made a favorable impression by winning a number of difficult cases. For this reason he was elected in 1886 as the



THOMAS DAY SETTEE



GEORGE H. WHITE

State Solicitor of the Second Judicial District.

White had entered, of course, upon the more important phase of his career. He had become a figure in politics. He had already served in the North Carolina Legislature where he had made himself felt. Later he had served in the State Senate where he gave a still better account of himself. He had worked hard especially for a good system of public education crowned with modernized normal schools. He was eloquent and persuasive in debate; and his clear-sighted grasp of the meaning of a situation and ability to express himself thereupon made him a most persuasive speaker. For these reasons he was chosen to represent his constituents in the lower house of the 55th and 56th Congress of the United States. He left Congress in 1895. He was the last Negro to serve in that body until Oscar De Priest was elected in 1928 from the First District of Illinois.

White did not remain long in North Carolina after his reverse of fortune. He moved to Philadelphia and practiced law there. He next hit upon the scheme of establishing a Negro community in New Jersey. He secured a large tract of land near Cape May, and built homes there. Negro families moved in slowly to rent and to buy until there was a fair-sized community

which, in honor of the founder, took the name of Whitesboro. The community had a natural increase, but for lack of enterprise and adequate capital it has never developed into a prosperous settlement. The recent lean years proved disastrous to the place, and it is now little more than a way station to nearby towns of more importance, or a suburban settlement.

John Merrick

John Merrick was born in Clinton, North Carolina, September 7, 1859. He became one of the most



JOHN MERRICK

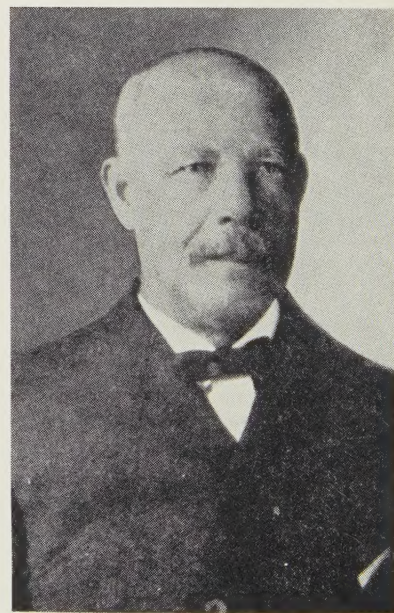
important men of his time. During his early life, Merrick was a brick mason. Later he learned the barber's trade. When he as a barber went to work in Durham, North Carolina, he met many people who gave him ideas for a different kind of business. Among the people he met was J. B. Duke, the great tobacco millionaire of that state. Duke encouraged him greatly in his hopes.

John Merrick made his barber's business a great success, and from it saved enough money to start his dreamed of insurance company. He started his company in Durham

in 1899. He had with him in this undertaking two faithful coworkers, Dr. A. M. More and Mr. J. M. Avery. The company he started forty-three years ago is now known as the "The North Carolina Mutual Life Insurance Company." In 1899 it was called the "North Carolina Mutual and Provident Association." This company is now one of the most successful businesses controlled by Negroes. C. C. Spaulding is now its president. Many thousands of Negroes found this company a help in saving money and a way of protection for themselves and their families. The Negroes of the country are very proud of the insurance company started by John Merrick.

Besides the fine work he did in the insurance business, Merrick was president of the Mechanics and Farmers Bank, and treasurer of a fraternal group. He was also president of the Lincoln Hospital for Negroes, and an active member of the St. Joseph's A. M. E. Church. From these things we can see that he did much to encourage the business, social, educational, and religious progress of Negroes. His life shines like a light to guide the steps of many young people to better things.

DOROTHY SHAED WILLIAMS



JAMES E. O'HARA

DISTINGUISHED TENNESSEANS

Samuel L. Lowery

Samuel L. Lowery was one of the prominent leaders of Negroes in the State of Tennessee immediately following the Civil War. At this time Tennessee, like all other Southern States, was in a condition of storm and stress. The Negroes who had recently been slaves were now free. They were finding difficulty in adjusting themselves to their new life. The Southern whites were experiencing difficulty in reconciling themselves to the new situation in which they found themselves. They were reluctant to accept the Negro as a free man and as a citizen with the rights and privileges of other citizens. It was necessary, therefore, that the two races endeavor to adjust conditions in a way agreeable to both groups. Samuel L. Lowery played an outstanding role in this effort to bring about a mutual adjustment of affairs.

Lowery was born in Nashville, Tennessee, of free parents. Due to the fact that his mother died when he was a lad of eight years, he was forced to gain his education by his own industry. This he did by working at Franklin College and at the same time studying privately under the Reverend Talbot Fanning, a notable minister in Nashville. Upon the completion of his study he was graduated from Franklin College, being one of three colored men to be graduated from that Institution.

By the time Lowery was sixteen he was prepared to enter upon his professional career as a successful teacher. At that time there was no law in the State against schools for free Negroes. It was not until the disturbance that precipitated the Civil War that schools were by law denied to free persons of color.

Four years later Lowery, who continuously sought improvement for himself and his people, decided to become a minister. He had been brought up in the Church of the Disciples, now called the Christian Church. Following in the footsteps of his father, who had been a minis-

ter of the same faith, he began preaching in 1849. He served as pastor of the church in Nashville until 1857. The following year he was pastor of the Harrison Street Church in Cincinnati, Ohio. Becoming provoked with conditions in the United States the next year, he moved with his family to Canada. Three years later he returned to the United States and settled on a farm in Fayette County, Ohio, which his father had given him. When the Emancipation Proclamation was issued Lowery again settled in his old home town, Nashville, where he assumed the position of chaplain to a troop of colored soldiers.

Samuel L. Lowery was best known in Tennessee, however, not for his work as a teacher or a preacher but for his efforts to improve the condition of the Negro in this State and in the country. Being a well educated man and a lawyer of some repute, he could give advice on all matters concerning his race, and he was active wherever and whenever he felt that he could be of service. He was welcomed at all times in conventions and meetings in which Negroes gathered to reason together about what was best to do for their oppressed people. In the Colored Republican State Conventions which met in Nashville between the years of 1866 and 1874 Lowery played an active part and was a most influential figure. The aims of these conventions were to endeavor to secure for the Negro his just and rightful place as a citizen of the United States. The Negroes had been ruthlessly oppressed, they had been harassed by desperadoes and marauders, they had been denied civil, political and social rights, and they had been refused educational advantages. These wrongs the Colored State Convention attempted to right. Lowery often served as a delegate to represent Davidson County in the convention and served on many important committees in the meetings. In addition he offered nu-

merous worthwhile resolutions, suggestions and recommendations which were readily accepted by the convention. Likewise, in the State Immigration Convention which met in Nashville in May, 1875, Lowery was a potent force. When the Negroes in Tennessee were seriously considering emigration to Kansas and to other States that they thought might offer them better opportunities and advantages he expressed his support of the movement but advised systematic depopulation. In one of the sessions he made this remark: "... Unless there was a change the colored people owe it to themselves to follow the example of the Israelites who were in Egyptian bondage. They should go out of the State but go provided. They should take along a cow, doctor, school teacher and a little money."

However, by 1875 Lowery had become so disgusted with politics that he moved to Huntsville, Alabama, and devoted his entire time to his practice of law and to the culture of the silk worm. At the death of his daughter, who began the enterprise, he took up the culture of silkworms and won recognition as a silk culturist. Encouraged by some of the outstanding silk manufacturers of the country he ventured to grow mulberry trees and to raise the silk cocoons. On a forty-acre plot he planted mulberry tree seeds imported from France. In due time he had a fine nursery producing the largest leaves of the kind in the world. He exhibited leaves from the trees of his nursery at the World's Exposition held in New Orleans and at the Southern Exposition held in Louisville. On both occasions he won the highest prize over many competitors, some of whom were from foreign countries. As a final step in this undertaking he organized a company in which he owned considerable shares.

So the entire life of Samuel L. Lowery was given to serving his race, and one cannot consider the part played by the Negro in the

(Continued on page 112)



A CALENDAR TO COLOR
 (PRODUCING LITERATURE FOR A RACE)

— LOIS M. JONES —

February Calendar to Color

"PRODUCING LITERATURE FOR A RACE"

The following color scheme is suggested and may be rendered in crayon or water-color. Color the wall a light yellow, the floor a pale brown and the furniture and wood-work, brown. The editor wears a dark blue suit, white shirt and black tie. The stenographer wears a red dress and the office assistant wears a grey suit and a blue tie. Color the books brilliant red, blue and green. All complexions are brown. The picture of Lincoln may be tinted in brown with the frame in black.

"FEBRUARY" may be white against a blue background. The birthday dates are red and the remaining lettering and dates are blue. The stars are white against a dark blue background while the stripes are red and white. Yellow may be used to fill in the spaces under the shields.

The following birthday dates are:

- FEBRUARY 1. Charles Lenox Remond, Negro abolitionist, born, 1810.
- FEBRUARY 4. James G. Birney, Free Soil candidate for President of the United States, born, 1792.
- FEBRUARY 10. Joseph C. Price, Negro orator and educator, born, 1854.
- FEBRUARY 12. Abraham Lincoln, born, 1809.
- FEBRUARY 14. Frederick Douglass's "Birthday."
- FEBRUARY 15. Senator B. K. Bruce presided over United States Senate, 1879.
- FEBRUARY 16. Henry Wilson, abolitionist, born, 1812.
- FEBRUARY 20. Angelina E. Grimké, South Carolina abolitionist, born, 1805.
- FEBRUARY 22. James Russell Lowell, liberal poet, born, 1819.
- FEBRUARY 22. George Washington, the liberator of his slaves, born, 1732.
- FEBRUARY 24. Bishop Daniel

A. Payne, reformer and educator of the A.M.E. Church, born, 1811.

FEBRUARY 25. Hiram R. Revels, first Negro United States Senator, took the oath of office, 1870.

FEBRUARY 27. Dominican Republic established, 1844.

FEBRUARY 27. Henry W. Longfellow, liberal poet, born, 1807.

FEBRUARY 28. Phillis Wheatley, Negro writer of verse, invited by George Washington to visit him, 1776.

Hectograph copies may be made from the drawing and given to children to color in the class.

It may be well to correlate the study of "The Work Of An Editor" with the calendar. Such a discussion may enlighten and develop an interest in the work of publishing and editing.

News

The Child's Story of the Negro, by Shackelford; *Negro Makers of History*, by Woodson; *Gladiola Garden*, by Newsome; *Picture Poetry Book*, by McBrown; *Negro Folk Tales and Negro Art, Music and Rhyme*, by Whiting, are among the books "Approved for purchases for Virginia Public School Libraries."

Mr. Doswell Brooks, Supervisor of Schools in Prince Georges County, Maryland, has placed over two hundred copies of books on the Negro in the homes of that county. These books include *Negro Musicians and Their Music*, by Hare; *Negro Poets and Their Poems*, by (Continued on page 116)

Questions on the January Issue

1. Compare Frederick Douglass with the other leaders of the Negro race who were active during his day. Compare him with other such leaders who have become prominent since his day.
2. What qualities for leadership do you find mentioned in the sketch of Maggie Lena Walker?
3. What white persons of consequence in the Border States favored the cause of the Negro? In what way was each interested in the Negro?
4. It is often said that the effort

to make Negroes voters and office-holders immediately after the Civil War was a failure. Debate this question.

5. What do you consider the most important things which have been accomplished by Negroes in this country since the general emancipation in 1865? In what part of the country are found most of the evidences of achievement?

6. Most of the colleges founded independently by Negroes themselves after the Civil War have suffered so that they have had to combine with others, give up their independence for outside support, or close up. Would you say that they have been failures?

7. It is now said that with education, the most important thing in life, the Negro himself has the least to do. Is this fortunate, or unfortunate?

8. About what time did the Negro newspapers become effective in the United States? How do you account for this upward swing? In what parts have these journals most influence?

9. How would you celebrate Negro History Week? Have you read anything in these columns which you would feature at that time?

10. Work out a dramatization based on the life of Benjamin Banneker.

Book of the Month

We're All Americans, edited by Gertrude Albion MacCormick, Annette Smith and James Waterman Wise (New York City: Council Against Intolerance in America, Lincoln Building), is an interesting volume. It is published as Teachers' Manual No. 2 for Elementary Schools. The aim of the book, as its title implies, is to counteract intolerance in America. On the committee of persons sponsoring this publication are listed some of the most distinguished citizens of the United States.

The authors believe that the present world situation is a critical one and that our most urgent need is national unity. We must, therefore, guard against the bitter hatred that war creates and the prejudices thereby kindled. These may be counteracted best by working on the children in the schools in order to enable them to view things dispassionately and thus combat the spread of hate and intolerance. Mutual tolerance must be taught as one of the keystones of democratic government. The believer in democracy must believe in tolerance of the minority groups whether they be of Irish, German, Negro, or Mexican origin; or of the Catholic, Protestant, or Jewish faith.

In the book attention is directed to the Negro in one story entitled "Willie's Good Recess," by Lavinia Davis. This story is intended to appeal to children and to inculcate in them a feeling for equality and justice for all. The discussion based on this story is so planned as to bring out the desirable qualities in the Negro and to show what the race has contributed to the making of America. The purposes of these authors cannot be too highly commended.

Joseph C. Price

The Fifth Grade class was preparing for its Negro History Week Celebration. On a large bulletin board they had drawn a February calendar. Now they were busy pasting pictures of great men and women who had made worthwhile contributions to the growth of the Negro race. Every child knew whose picture would cover February 12, and February 14. But when the teacher pasted a picture over February 10, every voice cried in unison, "Who is that, Miss Thompson?"

Miss Thompson smiled. "This is a picture of Joseph C. Price, boys and girls—one of the greatest educators and orators of our race."

"Like Frederick Douglass," inquired a bright young boy.

"Exactly!" smiled Miss Thompson.

"Was he a slave?" asked another student.

"No, John," answered the teacher. "Joseph's father was a slave, but his mother was free."

"Then Joseph must have been free," added Alice, "because we learned that the children followed the condition of their mother."

"Yes," said Miss Thompson, "Joseph was born free in Elizabeth City, N. C., February 10, 1854."

"How did he become so famous?" asked another little girl.

"Well, when Joseph was 12 years old he entered St. Cyprian Episcopal School."

"Oh, that's a church school, isn't it, Miss Thompson?" asked Gene. "I know because I go to St. Cyprian Church, now."

"You are right," answered the teacher, "and it was in that school that Joseph got the idea that he would like to be a preacher. He was so smart in school that in 1871 he was ready to teach at Wilson, North Carolina. He taught for four years. But he wanted to gain more. For five months he went to Shaw University but returned to New Berne, N. C., and joined the African Methodist Episcopal Zion Church. In 1876 he started preaching. He realized that he needed

to know more about the ministry so he entered Lincoln University in Pennsylvania.

"At Lincoln University he developed into an outstanding orator. All the teachers and many high churchmen knew him to be the finest in his class. Indeed, when he was graduated from Lincoln University in 1879 he came out with the highest possible honors.

Every one wanted to see him succeed; so he soon became a deacon, an elder, and then a delegate to a great meeting of all Methodist Episcopal leaders in Montgomery, Alabama, in 1880. Some people objected to Price's being a delegate because he had not done all the service usually required for becoming a delegate. When these people heard him speak, however, they changed their minds and were loudest of all in their praise. Later Price was selected by William E. Dodge to help the state of North Carolina in a prohibition campaign. White people who had never listened to Negroes showered this fine orator with highest praise. Praise, however, did not upset him. Price merely felt humble."

"Fred Douglass went to London to speak," put in Jack. "I bet Joseph Price didn't do that."

"Oh, but he did," replied the teacher. The General Conference of 1880 sent Price as their representative to a large convention in London the following year. In a grand speech of only five minutes he won the applause of delegates from all parts of the world.

The following day he took part in a debate. When the chairman in charge called on another man first, the audience called so loudly and long for Price that he had to be heard. When his time was up the crowd continued to call, "Go on, Go on."

Before he could leave England other audiences demanded to hear him.

Some thought that Price would make a fine Congressman, but his work as preacher and as lecturer kept him as busy as he could be.

One of the finest things that Joseph Price did was to raise enough

money for the founding of a religious school. He appealed to friends of education in England and was able to raise ten thousand dollars. When he returned to the United States, the white people of Salisbury, North Carolina, offered one thousand dollars if he would establish the school in that city.

During the following years Price, with the aid of sympathetic, kind and energetic Bishop Harris, laid the foundation of Livingston College and conducted it with marked success.



J. C. PRICE

In 1893 Joseph C. Price died. He was only thirty-nine years old but he had done a life's work which will not be forgotten.

MARION J. PRYDE

"A Lesson for A Bonbon," or The Life of Edmund Kelly

"Say, Eddie! Eddie! Have you got any more bonbons?"

"That all depends," said Eddie. "Can you teach me those new spelling words you had today?"

"Why, surely," replied the white boy. "But where can we go?"

"Up in the hayloft over the barn. I'll meet you there about seven-thirty, after I finish the supper dishes," answered Edmund Kelly.

So just about night-fall, two boys, a tall slender Negro, and a young white lad, stole quietly down to the barn. Very quietly they worked, for fear some one might hear them.

"P-h-y-s-i-c-a-l, physical," whispered Eddie. "But what does it mean?" he asked.

"It means anything that concerns nature, or about our bodies," answered the boy.

"Like physical strength, maybe?" asked Eddie.

"That's right. Now let's take the next word." And so the lesson went on—the white boy teaching the Negro. Later on, maybe, one of the other students would help Edmund with his arithmetic. When the lesson was over Edmund always gave the boys a handful of candies left over from the master's table. Can you imagine paying another child to teach you your school work? But you see Edmund was a slave child and could not go to school as we do today.

He was born on a plantation in Tennessee on May 23, 1818. Although his father was an immigrant from Ireland and a free man he did not have enough money to buy the freedom of Edmund's mother and the children. When Edmund was only six years old, his mother was sold away from her children and they were left behind. About nine years later Edmund was hired out to work for a school teacher. While he worked, his mind was full of ideas about being free and of helping his people. However, he knew that he could do very little without an education. For this reason he hit upon the plan of paying the students to teach him secretly. He was doing very well until one day an unfortunate thing happened. He heard the mistress of the house calling him angrily.

"Edmund, what does this mean?" she demanded, as she pointed to a pile of books. Edmund hung his head.

"I found these books hidden

away in your room. You know there is a law against the teaching of slaves. You could get us all into very serious trouble." So Edmund's education came to an abrupt end, but by this time he had already laid the foundation for his education.

A few years after this, in 1837, Edmund was baptized and joined a church in Columbia, Tennessee. This church was attended by both white and colored people. Although slaves were not allowed to go to school, they could attend church and even become preachers. Edmund decided that this would be a fine way to help himself and his people. So in 1842 he became the Reverend Edmund Kelly. The very next year he organized a church for the Negroes, and also wrote simple letters and books for their instruction in church and Sunday School.

By hard work and by saving every penny Edmund Kelly was able to save \$2,800 with which he bought his freedom and that of his family. He moved North to New Bedford, Massachusetts, in order to educate his children and to continue his work as a minister.

When the Civil War broke out, one of his sons became a soldier in the Union Army. The Reverend Mr. Kelly was too old for active service, but after the war was over he went about teaching his people about the new government, their right to vote, and about other ways of becoming good citizens. He died in 1893.

This slave boy had great faith and courage!

BEATRICE JACKSON FLEMING

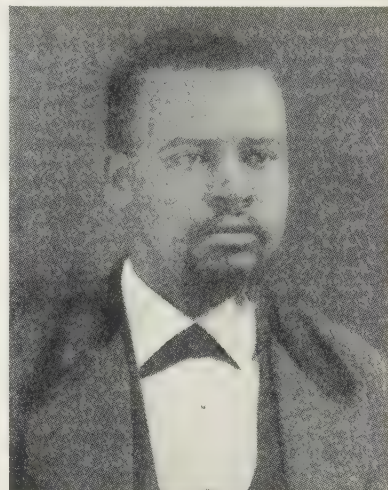
The Negro in the Upper South

(Continued from page 102)

tists, under C. S. Brown, in 1886, St. Augustine School in 1867 by J. B. Smith for the Episcopalians, Kittrel College by the African Methodist Episcopal Church in 1886; Palmer Memorial Institute by Charlotte Hawkins Brown in 1902; and the Immanuel Lutheran

College by the Lutheran Synodical Conference in 1903.

In Tennessee there was just as much educational activity but the efforts showed more concentration. Most of the important schools with the exception of Knoxville College founded by the United Presbyterians in 1875, were established in Nashville or Memphis. Fisk University was established in Nashville in 1865. Roger Williams was established there by the Baptists in 1867 (but has recently merged with Howe in Memphis. Walden College was founded in Nashville by the Freedmen's Aid Society of the Methodist Church in 1865 and the Meharry Medical College there by the same agency in 1876. By



JOHN A. HYMAN

the same board also came the Morristown Normal and Industrial College in 1881. The Colored Methodists established Lane College in Jackson in 1879. The African Methodists established the Turner Normal at Shelbyville in 1890. The Presbyterian Board of Missions for Freedmen opened Swift Memorial College in 1883. Howe Institute was established by Negro Baptists in Memphis in 1890. LeMoyne Institute was established in Memphis in 1869 through the generous gift of \$20,000 from Dr. Julius Le Moyne of Washington, Pennsylvania, but is now supported by the American Missionary Association.

Immediately after the Civil War the Negroes in the Upper South

(Continued on page 118)

Distinguished Tennesseans

(Continued from page 107)

reconstruction of Tennessee without giving praise to the hard work, thriftiness and self-sacrificing spirit of this man.

PRESTON ROBERT MERRY

1818 Jefferson Street
Nashville, Tennessee

Samuel Allen McElwee

The year 1859 was not as eventful in the life of our nation as that of 1861. In March of the latter year Lincoln, who was destined to erase the shame of chattel slavery from the nation, took over the reins of the presidency. Believing that the election, which brought Lincoln to the chair of the chief executive, had sounded the death knell for their cherished institution, the slave-owners began to gird themselves to defy the authority of the Federal Government. That year was similar to 1941, inasmuch as everything seemed to portend an approaching struggle that would challenge the very foundation of the Union and the democratic way of life. The Southern States had made it evident that they would fight to preserve their outmoded institution of slavery.

In 1859, two years before the crisis sectional strife occurred, Samuel Allen McElwee was born, in a slave cabin, in Madison County, Tennessee. We have little knowledge of his family during the war years. However, a few years after freedom had come and the war ended, 1866, young McElwee and his family moved to Haywood County, Tennessee.

McElwee received his early education at a school in this county that remained open only four months a year. He spent the time between school terms doing farm work to help out the family income. Despite the fact that his school was in session for such a short time each year, this young man had an unquenchable thirst for knowledge. Therefore, in or out of school, he

studied until very late every night. By 1874 he had learned all that the little school had to offer him. Although only fifteen he became a school teacher. However, his thirst for education was still unsatisfied. He was greatly influenced in this attitude by the *National Era*, Frederick Douglass' newspaper.

Later, after having saved some money, McElwee entered the high school department of Oberlin College. He waited on tables and washed windows for his board. However, his money ran out at the end of his first year at Oberlin, and he went to Mississippi. After teaching there for five years, he taught in the schools of Alabama for a while. Later he tramped thirty miles to secure a school in his home State of Tennessee.

Throughout these years of hard work Samuel McElwee never lost the urge to obtain a college education. As he was unable to secure enough money to return to Oberlin he decided to study under a private tutor. For this purpose, he engaged a Vanderbilt University student to give him lessons two nights a week. On such occasions McElwee had to walk ten miles to reach his teacher's home. The latter became so impressed by the ability and perseverance of McElwee that he recommended the young man to the president of Fisk University. As a result McElwee earned the chance to attend the University. There he completed the secondary department, and subsequently graduated from the college in 1883.

At an early age McElwee showed signs of possessing political ability. From the time he was fourteen he canvassed his county every year. When he was only twenty-four years old and still a student at Fisk, he was elected to the Tennessee Legislature. He took his seat in January, 1883. He served in this august body for three consecutive terms, which ended in 1888.

His political career was noteworthy. He was a delegate to the Republican National Convention at Chicago which nominated James G. Blaine for the presidency. Two

years later he served with distinction as a member of the Republican Tennessee State Convention. He was elected temporary chairman of this body. As a member of the Legislature McElwee made a splendid reputation. He made a most brilliant speech in support of a bill against mob violence and lynching. To the end of his life, moreover, he continued a tireless fighter against the evil and shame of mob violence.

Unlike many legislators, McElwee engaged in formal study during the major portion of his legislative career. After his graduation at Fisk University, he entered the Law School of Central Tennessee



SAMUEL A. McELWEE

College. In 1886 he received his law degree from this institution. Later he returned to Fisk for graduate study and won the degree of Master of Arts therefrom in 1890.

After McElwee had terminated his legislative career, he practiced law for a while in Brownsville and later Nashville. Finally, in 1901, he moved to Chicago. In this city he continued to practice law and to fight for the citizenship rights of his people. He died in Chicago in 1913.

LOUIS AUSTIN

Fisk University
Nashville, Tennessee

(Continued on page 118)

Josiah T. Settle

The career of Josiah T. Settle well illustrates the task that was before the freedman and the manner in which he endeavored to handle the situation at hand. Settle was born a slave on September 30, 1850, but he was given his freedom when only a few years old. He claimed Mississippi as his native State although his parents carried him, when just a young lad, to Hamilton, Ohio. Here he received his early education. At that time there were few colored people in Ohio; there were few colored schools, and mixed schools were uncommon. Because of this condition Settle experienced at a tender age the prejudice of both students and teachers. Finally, however, one of his teachers, who was a kindly Christian woman, took an interest in him, and he in turn became very much attached to her. To this woman he gave the credit for his desire to obtain a college education and to become a leader of his people.

In 1868 Settle entered Oberlin College where he readily won distinction by being chosen as one of the orators to represent his class. Due to the death of his father he was forced to leave Oberlin College at the end of his first year. He then went to Washington where he pursued the remainder of his college studies at Howard University, graduating in 1872 as a member of the first college class turned out by that Institution. To meet his expenses at Howard University Settle, at various times, taught classes in the preparatory department of the University, worked as a clerk in the educational division of the Freedmen's Bureau, and worked as a reading clerk in the House of Delegates. Upon his graduation from college he entered upon the study of law. It was at this time that he began his public career in a more or less indirect way. As a law student he took an active part in the politics of the District of Columbia and easily convinced the public that he had the interest of his people and the country at heart and that he had the vision and fore-

sight necessary to lead his people.

Upon his graduation from the Law Department he was admitted to the bar of the Supreme Court in the District of Columbia. He preferred, however, to practice law in Mississippi. In the same year in which he located at Sardis, Mississippi, he was unanimously nominated by the Republican Convention to serve as District Attorney for the Twelfth Judicial District of the State of Mississippi in which there was a Republican majority of 2,500. With the fall of the Republican Party in Mississippi in 1875 Settle was defeated in the elections along with others of his party. In 1876 he was chosen as a delegate to the National Republican Convention which convened in Cincinnati, Ohio. In this convention he was chosen as Republican elector for the State-at-large on the Hays-Wheeler ticket. Again in 1880 he was selected as Republican elector on the Garfield-Arthur ticket. In 1882 he was invited to become a Republican candidate for Congress from the Second Congressional District of Mississippi, but Settle declined this offer in favor of General Chalmers, who was elected

by a large majority. In 1883 in the campaign to elect county officers and members to the State Legislature Settle vied with some of the most influential and forceful speakers of both the Democratic and Republican parties. He was a candidate for the Legislature on an independent ticket. He nevertheless proved to be the man of the hour by being elected to the Legislature by a majority of more than twelve hundred votes. As a member of the Legislature Settle won the respect and admiration of all other members. He had the reputation of "never addressing the speaker unless he had something to say," and when he spoke all persons gave ear unto his deliberation.

In 1885 Settle resolved to give up politics and to devote his entire time to the practice of law. In accordance with this decision he moved to Memphis, Tennessee. However, he had been in Memphis the short span of two months when he was appointed Assistant Attorney-General of the criminal court of Shelby County. In this position he won the esteem and confidence of the Attorney-General and the entire court. At the same time he



J. T. SETTLE AND J. C. NAPIER SIGNING PAPERS WITH RESPECT TO THE CITIZENS SAVINGS BANK AND TRUST COMPANY

also acquired a substantial law patronage which he maintained for a number of years.

A man of ability, imagination, understanding, personality and industry, Josiah T. Settle participated in the great movements of his day, thereby serving well his people and winning for himself a notable place among men.

PRESTON ROBERT MERRY

1818 Jefferson Street
Nashville, Tennessee

James Carroll Napier

On April 21, 1940, in Nashville, Tennessee, a man old in years passed on. The news of his death brought sadness to both white and Negro citizens all over the country. It was James Carroll Napier who had died—a man who had the respect and admiration of all who knew him personally and all who were acquainted with his varied activities.

James Carroll Napier was born near Nashville, Tennessee, on June 9, 1845, the first child of James Carroll and Jane Elizabeth Napier. His parents were not slaves but free; his father the owner of a livery stable.

Napier first attended a small school that his father with a few other free Negroes set up, bringing a young minister from Cincinnati, Ohio, to teach it. The Napier children attended this school only a short time before the Nashville authorities forced it to close on the ground that it was a violation of the laws of Nashville and Tennessee. The two brothers were then sent to Wilberforce in Ohio where they remained for a time. James Carroll Napier next went to Oberlin College in Ohio where he completed his junior year.

Returning to Nashville, he took his first steps on what was to be a long political career as a member of the Republican Party. In 1867 he was appointed a member of the Commission for Davidson County to audit the claims of citizens who had lost their property through the

activities of the Union and Confederate armies.

As a student at Oberlin Napier had met John Mercer Langston who later was to become a Congressman from Virginia and the acting president of Howard University. Langston persuaded Napier to enter the Howard Law School. This Napier did, finishing his course in May, 1872. This acquaintance with Langston not only resulted in his taking law but also after he had begun to practice law in Nashville, in his marriage to Langston's daughter, Nettie, in 1878. From this time on Napier was the recognized leader of the Negro in Tennessee in civic and economic affairs for more than sixty years.

He was the prime mover in the establishment of the One Cent Savings Bank, the first bank to be organized by colored men in Tennessee. This bank is now known as the Citizens' Savings Bank and Trust Company, of which Napier was cashier up to the time of his death.

For eight years Napier served as a member of the City Council of Nashville. He was popular with the members, and on one occasion presided over a session. While a member of the Council he did much to improve the schools for Negro children in Nashville. He was instrumental in having erected the first two brick school houses—Meigs and Pearl—for colored children in Nashville and in having them manned by Negro teachers.

All of Napier's activities, however, were not confined to Nashville, for he grew to be a national figure. In 1908 President Theodore Roosevelt offered him the position of Consul to Bahia, Brazil; in 1910 President Taft offered to appoint him Consul-General to Liberia. Napier declined both of these offers, preferring to remain in America. Later President Taft appointed him Register of the United States Treasury. He held this position from 1911 until the change to a Democratic administration necessitated his resignation in 1913.

Always Napier advocated and lent great effort to bring equal civic rights and privileges to Negro men

and women. From his insistence on equality and justice for all he never swerved.

Napier was a staunch supporter of Negro education. He was Lecturer on Medical Jurisprudence at Meharry Medical College, member and vice-chairman of the Anna T. Jeanes Fund, member of the board of trustees of Fisk University, Howard University, and Meharry Medical College. In 1935 he was awarded the honorary degree of Doctor of Laws by Fisk University as testimonial of the high place he had earned by his wise and honest counsel. Only a man of the intelligence, honesty, and integrity of character such as J. C. Napier could have filled such various and important offices so acceptably.

The final honor conferred upon Napier was the naming of one of the housing units of Nashville the James Carroll Napier Homes—a standing tribute of the respect and admiration in which Nashville held him. It is the consensus of the citizens of that city that Napier's entire life was lived to the fullest degree, and that it will long serve as a shining example.

LILLIAN E. SYKES

Fisk University
Nashville, Tennessee

Richard H. Boyd

Born a slave in the State of Mississippi in the year 1843, Richard Henry Boyd, christened "Dick Gray" by his owners, is to be remembered as a most successful pioneer in the field of denominational publishers.

When he was six years old, the family to which he belonged moved to Texas where they lived on a large plantation until the outbreak of the Civil War. During the Civil War Richard Boyd fought with his master as a Confederate and remained with the Gray family for several years after the formal Emancipation Proclamation was signed. He finally exercised his rights of freedom. Boyd engaged in numerous occupations. At first he roamed

the State as a cowboy, then as a mill hand and later as a river worker.

In 1869 he turned to religion as his life's work and was ordained a Baptist preacher. It was under the leadership of this ex-slave that the first Baptist Association in Texas was established. At the time of his appointment to the office of Superintendent of Missions, the insufficient supply of literature available for use in Negro Baptist Sunday Schools came to his attention. It was in the year 1894 that he first made literature of this type available. One year later he founded what became a great national agency, and brought out the first series of Negro Baptist literature to be published in the United States.

Boyd, who not until 1865 mastered the alphabet, became an influential character in the educational life of Negroes. He contributed to such schools as Bishop College at Marshall, Texas; Hearne Academy at Hearne, Texas; and the National Baptist Theological and Missionary Training Seminary at Nashville, Tennessee. Boyd's efforts were far-reaching. He not only sponsored the establishment of four Negro Baptist Churches and one school in the Panama Zone region, but he was instrumental in the sending of missionaries to many parts of the non-Christian world.

Dr. Boyd's guiding influence could also be seen in the fostering of better interracial relations and good neighbor policies in the South. He was known and respected by many Southern white leaders as an honest and outstanding citizen.

Among his literary works we find fourteen denominational books which are now used by Negro churches and Sunday Schools throughout the United States. In 1879 in the capacity of a special representative, he was sent to the World's Baptist Alliance, which met in London, England. He traveled throughout the European Continent.

It was Richard Boyd who first advanced the idea of Negro dolls for Negro children. Up to the outbreak of the World War he was

directly responsible for supplying thousands of Negro children with these toys. At this time the National Negro Doll Company was founded.

In Dr. Boyd we find a vehement Prohibitionist. He was the most prominent and conspicuous Negro personality in the great Prohibition campaign of 1880 in Texas.

In the City of Nashville, Tennessee, he founded the National Baptist Publishing Board in 1896. In 1915 as a result of a dispute the Baptists divided and those who separated set up another publishing house, but Boyd and his coworkers have continued their own. He was



R. H. BOYD

one of the organizers of the first Negro bank in Nashville, the Citizens Savings Bank and Trust Company, of which he was president for eighteen years. He was also founder and president of the Nashville Globe Publishing Company and the National Baptist Church Supply Company which furnished benches, pews, and other church equipment to small Negro churches.

In the year 1922, on August 22nd, Dr. Boyd died in Nashville, Tennessee. He left a never-to-be-forgotten record of service that stands as an example of fortitude and courage. The develop-

ment of the Negro church in America has been greatly influenced and its progress greatly heightened by this personality of far reaching influence.

VIVIAN S. WALKER

Fisk University
Nashville, Tennessee

John Wesley Work, Sr.

The history of Negro music in America would not be so rich and promising of further achievement had not the life and efforts of John Wesley Work influenced it. Probably his chief contribution to this music was a wholesome respect and appreciation for the folk music of the Negro. He made Fisk University the center in America for the study, collection and preservation of the spirituals when many Negroes thought that spirituals were a heritage of slavery and should best be forgotten.

John Wesley Work, Sr., was born in Nashville, Tennessee, August 6, 1873. All of his early education was received in the schools of that city. He entered Fisk University in 1891 and was graduated in 1895. The following year he spent in the study of Latin at Harvard University. In 1897 he returned to Fisk to assume an instructorship in Latin. While his early life revealed talent and a keen inclination toward music it was upon his return to Fisk that he gave it serious study. For five years thereafter he studied voice under Miss Jennie A. Robinson, the capable director of the Fisk music department.

It was during this period that his respect and love for the folk music of his race was born. The history of Fisk University was very closely connected with the spiritual, for in its tradition the triumphs of its Jubilee Singers were extremely important. Not since 1878, however, had a permanent group of singers been sponsored by the University. The time arrived when it seemed expedient to intensify the University's interest in the Negro

folk songs. New songs were needed. New friends in the North had to be found to help finance the rapidly growing institution. John W. Work was selected to organize the expanding interests and activities in this field. Encouragement and instruction for this enterprise were given to him by Dean Spence and Mrs. Ella Sheppard Moore.

Dr. E. M. Cravath, who was president of Fisk University, shared this interest and encouraged the popularization of Negro spirituals. He sent the Fisk Jubilee Singers out over the country not only to raise needed funds, but that others might hear and know the beauty of the Negro spirituals as interpreted by Nashville's son, John Wesley Work. For many years Work travelled with and organized the different quartets of Jubilee Singers in the interest of the institution. Probably the best known group of Jubilee Singers under Work's leadership was composed of N. W. Ryder, J. A. Myers, A. G. King, and J. W. Work. Krehbiel once wrote of this group: "Save for its vital human quality, which lifts it above all mechanical products, their harmony sounds like that of a well-tuned organ. A quartet of instinctively excellent artists are these Fisk singers."

Work knew the history, background, and origin of these songs through the systematic study made of the music in the South. In 1907, together with his brother, Frederick, he published *Folk Songs of the American Negro* through their newly organized publishing firm. His prestige in the field of American folk lore began to rise speedily with the issue of this volume. New volumes and revisions appeared in subsequent years. Many of the favorite spirituals in America today appeared first in these volumes. Some of the better known are: "Listen to the Lamb," "I Couldn't Hear Nobody Pray," "Little David Play on Yo' Harp," "Shout All Over God's Heaven," and "By and By." Beginning in 1910, he published many original compositions, among which were the "Negro Lullaby," "Negro Love Song,"

"If You Were Only Here," and "Song of the Warrior." The Fisk University Press published his treatise, *The Folk Song of the American Negro*, in 1915.

In 1916, Work gave up touring with the Jubilee Singers and devoted most of his time to his classroom. He had now been promoted to a full professorship in History and Latin. He assumed the baton of the University choir famously known as the Mozart Society. One of his most important efforts of this period was the organization of a special chorus of three hundred students to give annual concerts of spirituals. These concerts were attended by huge crowds, many per-



JOHN W. WORK, SR.

sons of whom came from other parts of the country.

Early in his career his fame brought him attractive offers from several colleges and organizations, yet he preferred to remain with his Alma Mater. However, he resigned from his post at Fisk to accept the presidency of Roger Williams University in 1923. But only two more years of life remained for him. On September 7, 1925, John W. Work passed away en route to New York for rest and medical attention.

While Work won most of his fame as a collector and interpreter of Negro folk songs, he was resolute in his belief that in no way should the love for Negro folk songs and their nurture interfere with art-

music activities or conflict with them, but on the other hand, should enhance them. He was strong in his belief that Negro composers would achieve outstanding prominence if given sufficient support and sponsorship, and he himself was an indefatigable worker in the sponsoring of Negro compositions. He detested eccentricity and artificiality in music and for that reason avoided novelties on his musical programs unless he was confident of their genuine worth. His philosophy can be seen in a verse of the beautiful Fisk Alma Mater which he composed:

"To heaven, to country and to thee,
Our hearts shall first and last be true;
We e'en shall die with loyalty
To heaven, to country, Gold and Blue."

VELMA SINGLETON

1116 Jefferson Street
Nashville, Tennessee

News

(Continued from page 109)

Kerlin; *The Child's Story of the Negro*, by Shackelford; *Word Pictures of the Great*, by Derricotte, Turner and Roy, and many others, given as prizes in a county-wide oratorical contest held there.

Under the direction of the Women's Federation of Clubs of Norfolk, Virginia, Negro History Week is sponsored as a city-wide project. A contest is participated in by the school children of the city, and prizes consisting of books on the Negro are given.

"Indirect interracial education" is one way to explain the work of Miss Belle Boyd, Librarian at the Rose D. Bowser Library in Richmond, Virginia. One copy of each book ordered for this colored library is sent to the main city library (white). Miss Boyd takes such care to order only those books on the Negro which give actual information. All books showing pictures of the Negro in caricature are avoided. Twenty or more various titles from the works brought out by the Associated Publishers, Inc., are among those ordered.

Questions With Respect to Negro History Week

1. Do you know where we can find suitable plays on the Negro for children in elementary schools?

Unfortunately such plays are not to be found except in the case of one or two in Willis Richardson's *Plays and Pageants from the Life of the Negro* and in Willis Richardson and Mae Miller's *Negro History in Thirteen Plays*. Good plays may be found in Randolph Edmond's collection and in Locke and Gregory's *Plays of Negro Life*; but most of these productions are for college students or professional actors.

We are just beginning to think of the children who have not attained that level, and it will be some years yet before all their wants will be supplied. Until recently Negro authors and white friends coming to their defense have written mainly on the race question, or how to solve the race problem, which will not remain solved after they have solved it.

2. Have you an exhibit of Negro art for circulation among the schools?

The Association for the Study of Negro Life and History has a number of objects of Negro art collected in this country and abroad, but these materials are not in condition to be sent from place to place for the purpose indicated. The difficulty is not so much one of transportation, but the possible loss of pictures, engravings, and books which cannot be replaced if destroyed. The Harmon Foundation of New York City has at times made such exhibits at points in this country only where these works were assured of handling through well established museums or galleries of art.

3. What pictures on the Negro are now available?

This question cannot be easily answered. The Association for the Study of Negro History, as the sponsor of Negro History Week, can give only the information at hand. There may be other firms handling pictures of Negroes, but we know

of one only, thus specializing—The Associated Publishers, Inc., 1538 Ninth Street, N. W., Washington, D. C. This firm sells as many as 160 pictures of outstanding Negroes in the size of 5½ by 7½ inches for 10 cents each, \$1.00 a dozen, or \$7.50 a hundred.

This firm has available for 25 cents each, 13 lithographs of persons and 8 of scenes from the history of the Negro. The persons include Frederick Douglass, Booker T. Washington, Paul Laurence Dunbar, Samuel Coleridge Taylor, James Weldon Johnson, W. E. B. DuBois, Roland Hayes, Carter G. Woodson, Henry O. Tanner, and Kelly Miller. The scenes are of the Crispus Attucks Monument, Paul Cuffe's Tomb, Nat Turner in action, the John Brown Monument, the Home of Frederick Douglass, Booker T. Washington's Tomb, the Lincoln Monument, and the Home of Paul Laurence Dunbar.

This firm has made available for display in large assembly halls seven lithographs of practically life size of the following only: Frederick Douglass, Booker T. Washington, Abraham Lincoln, Paul Laurence Dunbar, Phillis Wheatley, Toussaint Louverture, and Mary McLeod Bethune.

It is well to bear in mind that this firm does not sell any other pictures. Time is often lost in seeking what cannot be found. The Associated Publishers, Inc., reports that often money has to be returned to customers who insist on ordering what they know the firm does not handle. Of course, it is possible to produce the picture of almost any one, but, if taken as a special order, may involve a sitting in some gallery and photographs at an expense of five or ten dollars. Such prices the customer does not contemplate paying.

4. Why do you not make available a larger number of pictures of Negroes?

The answer is simple. In this case the firm must be governed by

the law of supply and demand. Unless there are sufficient calls for a certain picture the firm cannot afford to have it produced. A business enterprise must invest its money in what it can sell. Occasionally customers do order pictures of many Negroes not carried in stock, but they are not sufficient to warrant the investment.

It should be added, moreover, that this firm does not supply pictures of persons thrown suddenly into the limelight. A person's career must have a setting as of enduring value for a considerable period before it should be played up for educational purposes. Education must not be based on popularity, but actual achievement.

From The Field

Under the stimulus received from the visit of Miss Hilda V. Grayson, field representative of the Association for the Study of Negro Life and History, the people of the Eastern Shore of Maryland are preparing for a real celebration of Negro History Week. They are taking steps for a thorough study of the Negro in order that they may have something to celebrate rather than depend upon some orator for a narcotic injection.

In Pittsburgh the same deep interest in the work, started there by Miss Grayson, has endured. The city has requested that she return to bring her efforts to a climax. Dr. Charles H. Wesley will be there on the 8th to open the campaign for putting the Negro on the map in Pittsburgh, and the revival of the Pittsburgh Branch of the Association for the Study of Negro Life and History is assured.

In Roanoke, more recently visited by Miss Grayson, the citizens, led by Dr. A. L. James and Dr. Ellwood D. Downing, have requested that a Roanoke Branch be organized also to connect more closely with the national office the many citizens of that area known to be intelligently interested in the study of the background and the present status of the race.

In the Southwestern part of the

country Mr. L. S. James, another field agent, is operating in cooperation with Mr. W. L. Davis of Houston, President J. J. Rhoads of Bishop College, Editor Roscoe Dunjee of the Black Dispatch, and Prof. F. D. Moon of the Douglass High School in Oklahoma City. The work of the Association is being advanced there by the fine cooperation of teachers of the rural areas.

In all these areas the interest is not being confined to Negroes. Throughout the country many whites, both North and South, are becoming alive to the importance of knowing more about all the elements of the population which have been purposely ignored much to the detriment of those who have to move daily among them without knowing whom they meet and how to deal intelligently with them.

Distinguished Tennesseans

(Continued from page 112)

Issac Lane

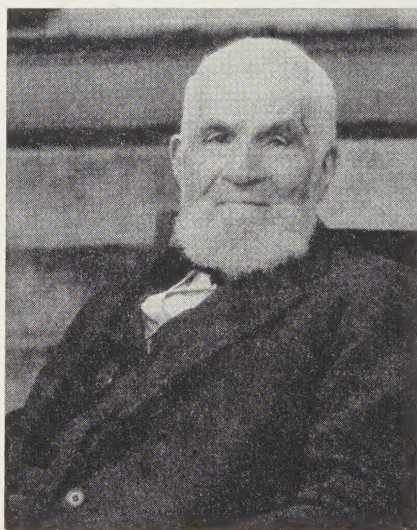
Issac Lane was born a slave March 3, 1834, on the Cullen Lane Plantation about four miles north of Jackson in Madison County. His mother, Rachel Lane, was one of the thirty slaves held in bondage at that time on this estate. In this part of Tennessee he spent his entire life.

One reason for his attachment to the place was that his master, Cullen Lane, was always kind to him and once protected him from the "night-raiders." Cullen Lane never reprimanded the youth when he caught him with books trying to educate himself. The young man never had a teacher, but he early began to set aside a special hour each day to study books and read the Bible. Some years thereafter when emancipation had come Lane did both himself and his former master a favor in buying the latter's library in order that he might have a decent burial. During those trying days of the reconstruction of the economic order the former white planter had come to poverty.

When the proclamation of free-

dom came Lane went to work for himself, and after many hardships he contrived to make a living for himself and his first wife, Frances Anne Boyce, whom he married when she was nineteen. She died some years later, and in 1895 he married Mary E. Smith of Marshall, Texas. Eleven children were born as a result of these two unions, and four of them still live. One of his sons, James Franklin Lane, functions as the head of Lane College which his father founded at Jackson, Tennessee, in 1882. The other three children are Josh N. Lane, Mrs. Jennie Cleaves, and Mrs. Ida L. Burrus.

Even before emancipation Lane became interested in religious work



ISAAC LANE

and developed toward spiritual leadership of his people. He made a favorable impression on his neighbors of both races as a worker in the Methodist Episcopal Church, South, which had a large Negro membership. In 1861 he was recognized as an influential minister. He stood with W. M. Miles and R. H. Vanderhost who favored the setting apart of the Negro membership as the Colored Methodist Church at Jackson, Tennessee, in 1870. Miles and Vanderhost became its first two bishops. Three years later, in 1873, Isaac Lane, along with L. H. Holsey and J. A. Beebe, became a bishop himself. He was assigned to the diocese of Texas

where he did most efficient work in his field, and results of it can be seen today. He labored successfully in other parts of the country and could point with pride to special achievements in church expansion at points including Cleveland, Chicago, St. Louis, Kansas City, Topeka, Oklahoma City, Tulsa, Champaign, and East St. Louis.

Because of these arduous and successful labors Bishop Lane was permitted to retire from active life some years ago, and he lived quietly at his home in Jackson with the exception of occasional trips to attend conferences of his church. When he reached the age of one hundred citizens of both races joined in paying him high tribute. Even at that advanced age his mind was clear, and he made an interesting address reviewing his career. He was without doubt one of the influential citizens of this nation. He died at the age of 103 on December 10, 1937.

The Negro in the Upper South

(Continued from page 111)

had to find their way in the professional spheres. In the beginning neither the whites nor their own people took the Negro very seriously in any profession, except those of teaching and preaching. Upon the establishment of professional schools for Negroes like that of Shaw University at Raleigh and the educational set-up in Nashville composed of Fisk, Walden, Meharry, and Roger Williams, however, Negroes began to take up both law and medicine. The undoing of the reconstruction, however, gave free play to such race hate that the Negro lawyers could not easily function in many places in the South, and most of their law schools were discontinued. Because of the importance of health and the lack of persons to serve the colored people, the medical schools continued to send out numbers of men who have done much to improve the race in this respect. These persons who achieved so well at the time the

race was in need of such services are too numerous to be mentioned in this brief statement.

In the business world the development of the Negro was likewise slow. The race had very little capital and very few opportunities to acquire wealth. The large majority of the race continued to be the laboring people engaged mainly in agriculture and domestic service. These worked on the peanut farms and cotton plantations in eastern North Carolina and in the cotton area of western Tennessee. Considerable numbers, however, gradually found their way to the highlands of the western region of North Carolina and eastern Tennessee to engage in the extraction of such minerals as coal and iron. This area also extended into Northern Alabama.

By and by, however, some Negroes began to accumulate and various enterprises were started. Warren C. Coleman established a cotton mill at Concord, North Carolina, and maintained it for a number of years. S. H. Vick at Wilson and W. P. Evans at Laurinburg proved by their success as merchants that the Negro had business capacities that could not be doubted. The concentration of workers in the tobacco industry in Durham and Winston-Salem that rapidly developed after the Civil War influenced a number of Negroes in the business world. John Merrick who served J. B. Duke, the tobaccoist, as a barber, learned sufficient by contact to launch what now has developed into the North Carolina Mutual Life Insurance Company under C. C. Spaulding. From the circle maintaining this enterprise came the Mechanic and Farmers Bank in Durham. D. C. Suggs as a business man and Dr. W. H. Goler in Salisbury likewise caught the vision in acquiring real estate. In Winston-Salem, several Negroes accumulated considerable wealth and owned much property. At one time a Negro company operated the bus-line catering especially to colored people.

In Tennessee there was the development of publishing houses

herein referred to. Other enterprising efforts like those of Preston Taylor, a minister of the Disciples Faith and a financier in Nashville, were not wanting. R. H. Boyd, J. C. Napier and others organized there the Penny Savings Bank, which is now operated as a Citizens Savings and Trust Company. In Memphis came another bank which flourished for a number of years. R. R. Church accumulated a fortune in the same city. The outstanding achievement there in business was that of the Universal Life Insurance Company which is now headed by Dr. A. M. Walker.

John Chavis

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gratification from any exhibition of a similar character."

Some of his white pupils were W. P. Mangum, later to be a United States Senator; P. H. Mangum, his brother; Archibald and John Henderson, sons of Chief Justice Henderson; Charles Manly, later Governor of the State, and Dr. James L. Wortham of Oxford, North Carolina.

Chavis was much interested in political matters.

He did not marry and died in 1838. Forty-five years after his death notables like George Wortham and Paul C. Cameron were still praising his work.

FLORENCE BEATTY-BROWN

Thos. Day's Achievement in Industrial Art

(Continued from page 99)

His bright eyes and unusual manners attracted the attention of the master and mistress of a handsome home, where he was invited into the parlor to hear the melodion played. The floral designs on the rosewood and inset of mother-of-pearl above the keyboard of the instrument; the heavy gilt-framed pictures on the walls and the rare antique furniture in the room held him spellbound even more than the music. He copied a footstool that he had seen only once in this home

—carving it out of walnut with a small knife—and when his mother carried it to show the owners of the original they were amazed at his artistic conception and finish. The incident nailed their interest and it was through the influence of these good friends that the boy began to study, and every moment away from work he spent reading and drawing. Perhaps the culture and beauty that pervaded the very atmosphere of the little town and surrounding country played a part in arousing the artistic and creative nature of the boy. His thirst for knowledge grew with the years, and he prevailed upon his mother to mortgage the farm that he might go to school in Boston and Washington, where he spent three years.

"On returning home he married a young Portuguese whose family did come to the Eastern Carolina colonies to live.

"In a crude shop on the farm he made his first venture as a craftsman—hand carving chairs, small tables and footstools from walnut, and he made his first mahogany furniture for sale in 1818. This wood came from the West Indies, and was used only for the best and most beautiful pieces that Tom Day could produce.

"In order to keep pace with increasing patronage and to enlarge the scope of his work he moved into town in 1823 and buying the old Yellow Brick Tavern converted it into a factory and for more than 30 years carried on an immense business for ante-bellum days.

"Day Mahogany became the style and many of the wealthy along the Southern seaboard states had their homes furnished throughout with it.

"Tom Day carved every motif with his own hand and used, as an embellishment, several different cuts of the wood with telling effect.

"Some prominent families had him design special emblems that their furniture might remain in sets for the benefit of future generations. Among the people of note was the late Governor Reid who, on becoming United States Senator, had a number of sets made."

Negro History Week Assembly—A Suggestion for Middle Grades

DURING Negro History Week last year, the pupils of the 4B Grade of the Morse School in Washington, D. C., presented an assembly program that proved to be interesting, informative, and challenging.

Preceding Negro History Week, the children made a study of "What Negroes Have Contributed to Civilization." This piece of work dealt mainly with famous Negroes of the past and it familiarized the children with their struggles.

Stimulated by this activity, the children expressed a desire to know more about Negroes who have distinguished themselves in recent times. In searching for information on "The Modern Negro," emphasis was put on:

1. Negroes who are contributing to the American nation.
2. Negroes who are recognized for their outstanding achievements.
3. Negroes who are benefactors of their race.

This brief study was made during Negro History Week, but actual interest lasted long afterwards, judged by the newspaper clippings, pictures, and radio reports that the pupils brought into the classroom.

Practically all of the children were able to bring in some kind of contribution. They planned to have an assembly program which aroused much interest. Many opportunities for growth in language were provided. Language work consisted of talks and plans for the program. In the social studies period, the actual facts about famous Negroes were reported on and discussed.

The assembly activity was somewhat of the quiz idea. When all were assembled, teachers above the third grades were requested to select three pupils from each class to participate. Of course, children of the grade presenting the program were excluded. Six of the 4B children conducted the activity and acted as readers. About twenty folded slips of paper, each containing a brief description of some famous Negro of today, were placed in the box. Selected pupils from other grades took turns drawing a question. To avoid any possible confusion or delay, one of the 4B announcers read the question

drawn and the participant answered. Failure to answer meant he had to return to his class. The group dwindled down as each child came around for his turn. The winners of the contest had satisfactorily answered each question they had drawn. Unanswered questions were later explained to the audience by the announcers. Final winners were presented handkerchiefs as prizes.

Below are copies of some of the problems used:

This man is a scientist. He has spent most of his time finding out how many things can be made from the peanut. He is now at Tuskegee. Who is he?—(George W. Carver)

Name this man. He is one of our best singers. He is also an actor and in the movies. He is often a guest on radio programs.—(Paul Robeson)

This woman started a school down south where she later taught. Now she is head of an association that aims to help the Negro youth. She helps to settle many of their new problems. Many people think she is doing a wonderful work. Mrs. Roosevelt thinks so, too. She has been to the White House to discuss her work with Mrs. Roosevelt. What's her name?—(Mary M. Bethune)

This man is the only Negro Congressman. The people in Chicago thought enough of him to send him here to represent some of them in the making of the laws. He has been a member of Congress since 1934. Once, he was Booker T. Washington's office boy. Who is he?—(Congressman Arthur W. Mitchell)

A famous Negro woman singer. She sang at the Lincoln Memorial in our city one time. She is often heard over the radio and she has won prizes for her beautiful singing.—(Marian Anderson)

The boys and girls of the 4B Grade derived much satisfaction from their participation in this activity. They gained much factual knowledge which is important in history, but most important of all, they grew in their appreciation and pride of the Negro race.

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Public Schools, D. C.—Division 11